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AN EDITORIAL

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STUDENT FORUM ON THE PARIS PACT

The countrywide essay contest was an incidental and optional part of a program for the serious study and discussion of the Paris Pact in American high schools which was formulated and encouraged by a national committee of about 300 leading high-school principals, city superintendents, and other educators, including 35 State superintendents or representatives of State departments of education, headed by Dr. P. P. Claxton, former United States Commissioner of Education. Dr. Sidney L. Gulick of New York is vice-chairman of the committee and Arthur Charles Watkins of Washington is director. This committee constitutes the National Student Forum on the Paris Pact. Dr. Claxton announced that more than 122,000 students were definitely enrolled for this study in over 1,500 high schools in the United States, every State being represented and also Alaska, Hawaii, the Philippine Islands, American Samoa, Porto Rico, the Virgin Islands, and the Canal Zone, and that many thousand more students were known to be participating. He said that high school principals were encouraged and aided to carry on among, their students an all-sided study and discussion, all propaganda being avoided.

PASTORS TO ASSEMBLE AT TORONTO

It is the growing conviction of church leaders that the pastor is the key to successful religious education in the local church. Many pastors are eagerly preparing for this responsibility. The International Convention of Religious Education, June 23-29, 1930, offers an unusual opportunity to such pastors, for special arrangements are being made for conferences of pastors. Dr. F. C. Eiselen of Northwestern University is in charge of these conferences which will deal specifically with the pastor's relation to the church school. The questions to be considered in these pastors' conferences are: (1) What is the task of the church? (2) What is the place of religious education in achieving the task of the church? (3) What should be the pastor's relationship to the program of religious education? (4) How should the church be organized to accomplish its educational task? This Convention marks the sesqui-centennial of the Sunday school movement, the first Sunday school having been started in 1780 by Robert Raikes in Gloucester, England. Many are saying that the Sunday school has served its day and should give way as a special institution to the church itself as a school. The slogan of the Convention, "Every Church a School in Christian Living," emphasizes this viewpoint. Pastors will face this issue under Dr. Eiselen's leadership to very great profit. These conferences will help to determine the trends and emphases in the future.

NATIONAL STUDENT FORUM NAMES WINNER

Ray Steubing, a student in the Jefferson High School of Portland, Oregon, of which Hopkin Jenkins is principal, is the writer of the best 300-word paper in the high schools of the United States on "How May the Pact for the Renunciation of War Be Made Effective? He will consequently receive the benefit of the vacation trip to Europe this summer, which is provided by the World Acquaintance Travel, Incorporated, New York. The chairman of the State committee having charge of the contest in Oregon, where the student won the State prize a month ago, is Dr. Arnold Bennett Hall, president of the University of Oregon, Eugene. This decision was rendered by the committee of judges consisting of Dr. William John Cooper, United States Commissioner of Education; Senator Arthur Capper of Kansas, member of the Senate Committee on Foreign Relations; and Gideon A. Lyon, associate editor of the *Star*, all of Washington. Commenting on the essay contest and the papers submitted, Commissioner Cooper said: "Since the Peace Pact was proclaimed by President Hoover it has been part of the law of the land. Our schools are therefore under obligation to teach it. The essays submitted in the contest conducted by the National Student Forum on the Paris Pact indicate that the teaching has been well done. The essays were of such merit that it was exceedingly difficult to select one as outstanding for first place. The number of essays submitted is evidence that the Forum has proved its value as a motivating factor."

SHOWS IMMENSE POWER OF HIGH PRIESTS

The most important discovery among the inscriptions in Ra Ouer's tomb has been deciphered at last. This is announced as throwing immense light on the relations of high priests with Pharaoh. Nearly 5,000 years ago Pharaoh was walking through the precincts of the Holy City with the High Priest or Pope Ra Ouer, the inscription says, and inadvertently touched the body of the priests with a stick such as the Pharaohs and priests are depicted as bearing in the tomb engravings. This accidental act was regarded as such a sacrilege in those times that Pharaoh, in humbling himself in a profound apology on the spot, commanded that the incident be recorded on stone and that it be placed in the royal presence in the tomb prepared by Ra Ouer himself in order that posterity should realize the royal grief for his act and the royal atonement be advertised for all time. Archeologists are profoundly interested in this revelation of the power of priests which explains also the magnitude of Ra Ouer's mastabah, far exceeding those of royalty, and the splendor and significance of the titles of this pope of dim antiquity. An eminent archaeologist says this stele throws light on the Hebrew period in Egypt by showing the conflict between the priests desirous of retaining their power based on suppositions of magical power, and the king, anxious to remove plagues from Egypt through the exodus of the Jews. The informant said that Pharaoh possibly saw in Moses a trump card for breaking the priestly power, while the priests, being accustomed to and experts in trickery, saw in Moses nothing but a brother charlatan and played a patient game, hoping he would show his hand. Unhappily the excavator, Professor Selim Hassan, has been meeting reverses, the infiltration of the water of the Nile flooding burial places, many of which are fifty feet below desert level.

EVANGELISTIC OPPORTUNITY IN CHINA

Dr. Sherwood Eddy, who has been touring the Far East presenting the claims of Christianity before student groups and others, has had an unusual hearing in China. Reports of his meetings in college institutions in South and East China indicate that religiously there is an open door to an extent that has not been true in recent years. Although there is cynicism and atheism among student groups he has been accorded an interested hearing and been given a response that was beyond expectation. In view of the fact that within three years Christianity has been bitterly opposed as an agent of imperialism and superstition it is worthy of note that now there seems to be a genuine opportunity for reasonable yet fearless evangelism.

A Resolution presented by the Civics Committee of The Ministerial Alliance of Denver, Colorado, begs to call the attention of the Federal Council of the Churches of Christ in America, the Federal Radio Commission and the Local Radio Stations, to the abuse of Sunday by radio advertisers, and suggests that steps be taken to curb this encroachment upon the Sabbath day.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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"What Meaneth This?"

BIRTHDAY and other anniversaries may be ignored, abused or observed. They may be passed by with little or no recognition. They may be misinterpreted and their spirit violated. They may be celebrated in spirit and in truth. In every observance of holidays—in the sense that they are holy days—there is danger of inducing a formal or lip service that obstructs reality. This is why early Friends testified against formal recognition of special days. If all life is a sacrament, they could not see why any one day should be set off for observance in preference to any other.

We are now approaching the nineteen hundredth anniversary of the birth of the Christian Church. What attitude shall we take toward the event? Shall we follow the example of our spiritual forbears and let it pass without recognition? Despite the limitations that inhere in observing religious anniversaries, such a course would hardly seem wise. The event offers too much opportunity for reflection and evaluation and for renewed life and vigor.

How, then, shall we treat the anniversary? Shall we follow in the footsteps of Macaulay, whose eulogy of the Christian Church as the most august, permanent and honored of all institutions, is one of the best known classics in English literature? While the Church is worthy of respect and love, we may do better than to exhaust ourselves with the rhetoric of veneration.

There is a definite handicap, perhaps more felt than expressed, in the way this initial, spiritual experience in the history of the Church has been cheapened and professionalized by those who have persistently over-emotionalized it, if we may be permitted the expression. Pentecost is a great and sacred word, but it has been appropriated in a superficial manner by literalists and extremists with the result that the term has been rather avoided, often unconsciously no doubt, by many reverent Christians.

However, we should not allow the shortcomings of extremists to rob us of the spiritual refreshing which may well accompany the review and study of the experience which marked the beginning of the Christian Church and which gave power to the early Christians to become valiant and effective messengers. In this connection there is one admonition we may well keep in mind: Pentecost is not an event to be explained but an experience to be realized. It is motive power and a holy fervor that the Church needs today, and these are not to be had by trying to reproduce tongues of fire or even by urging a narrowly prescribed formula whereby Pentecost may be experienced.

We may well brush aside the disputation and the subtleties, as did the man to whose blind eyes Jesus brought sight. All that I can say, he replied to his inquisitors, is that whereas I was blind, I now see. Enough for us to know, both that the early disciples of Christ were endued with the spirit of power and that that same power may be had by his followers today.

"What meaneth this?" Thus asked wonderingly the multitude that observed the manifest freedom and power with which the disciples spoke. Seemingly, they had suddenly become spiritually emancipated for a distinct service, and those who looked on couldn't understand it. We doubt whether Peter's explanation meant very much to them, but the *fact* remained and they marvelled at it.

The one thing that so greatly impressed beholders was the fact that, coming from many countries, each heard in his own language. Of all the great truths of Pentecost to be expounded, it has appealed to us as we have re-read the story, that here is a great truth that has not been sufficiently emphasized. We trust we do no violence to the story in presenting an interpretation that has come to us with fresh force.

Each in his own language! Only one who has had the experience of being in a foreign country, surrounded by people whom he cannot understand, can fully feel what it means to come upon some one suddenly who speaks *your* language. "What meaneth this?" inquired the foreign visitors who were surprised at this selfsame experience.

We do well to repeat this question as we reflect upon the significance of what took place at Jerusalem nineteen hundred years ago. Each in his own language! May we widen the term language in accordance with the history and genius of Christian extension. Each, not only in his own language, but in his own national and racial background, his own culture and circumstances. One of the compelling sactions of the religion of Jesus is its universality of application and appeal. It is possible and natural for any person of whatever clime or color to discover, as George Fox discovered, that there is one, Christ Jesus, who can speak to his condition. Christ speaks a universal language to the human heart.

There is a further phase of this universality of appeal. People are not constituted identically. Human personality is a complex thing, delicately and

sensitively contrived. Its responses are infinitely varied. What will appeal powerfully to one will leave another cold and indifferent. We have not taken this sufficiently into account in pressing the Christian appeal. We have been too dogmatic in fixing the Christian system, bending the individual to our own conception, instead of allowing the spirit and person of Christ to speak to the individual's own condition. The need is universal, but the individual language, the individual experience, is different. Today, as nineteen hundred years ago, people find Christ speaking to them in their own particular language. Because that language and appeal may be foreign to us, shall we deny them recognition and fellowship?

"What meaneth this"—today? Perhaps it may mean that Pentecost in 1930 will come as we are prepared to grant to each to hear Christ speak in his own language. For then we shall not only enjoy individual touch with Christ, but our fellowship will be made dynamic through the radiance of an ever widening fellowship of his disciples.

"With Power from On High"

By JOHN R. WEBB

BIRTHDAYS are memorable occasions, and the recurring anniversaries afford opportunity for others to share in the joy which radiates from life with its varied fellowships. The birth of Christ has become the great divide between the ancient and the modern, the mark in time by which the beginning of the epoch, now called the Christian era, is known. But closely related to it and sharing the influences that have produced changes in thought and attitude, which we label Christian, is the birth of the Church on the day of Pentecost nineteen hundred years ago. The value of this event is enhanced as, century after century, attention is fixed upon it and some form of celebration is observed by multitudes who identify themselves with the Christian Church, sharing in its activities and happy to recognize in suitable fashion the occasion that brought it to birth.

AN EVENT RECOGNIZED

The disciples of Jesus were heeding the instruction of their Master who had been publicly crucified, laid by loving hands in a tomb, and then, to their great joy, raised from among the dead by Almighty power. He had said he would send upon them the promised Spirit, and, if they would but tarry at Jerusalem, they would be endued "with power from on high." His ascension, witnessed by many, gave added assurance that the promise would be fulfilled. With one accord, they were enjoying the fellowship of the upper room where they had shared the Passover together and, as they prayed and waited, the Spirit was poured out and was received by those made ready in obedience to Christ. They heard; they saw; they felt. Like the rushing of a mighty wind, in tongues of flame, contacts were made with the dynamo of heaven. Those anointed, thus, began to prophesy, and others heard each in his own language. They felt a great love for everybody and wanted to tell all, who would listen, of God and what he was doing for all men through his Son, Jesus Christ. A new day had dawned. A new experience was possible to all who would receive it. A new fellowship was forming as love empowered these followers of Christ to do the otherwise impossible.

The occasion had been foreseen and foretold. This is that which the prophet Joel had said would come, declared Peter to those who in amazement inquired, "What meaneth this?" God is pouring forth his Spirit upon all flesh and men and women are prophesying. The Master had assured them of the promise and by this fulfillment they know that God has again remembered his chosen people, Israel. The demonstration was giving the fact due recognition. Now they could understand better the divine purpose and appreciate more fully the ministry of him who had called them to share in making known to all men everywhere the grace that saves through faith, the power that energizes for spiritual service. This spectacular event, witnessed by the multitude assembled to participate in observing the annual feast of the first fruits, would be memorable for its wonderful results as hearts were purified and made new, results becoming even more wonderful as they spread from place to place and pass from generation to generation along the corridors of time.

AN EXPERIENCE REALIZED

The day of Pentecost had fully come and waiting hearts were realizing a new experience of God who is Spirit. He had come upon them and was within them. A new confidence possessed them; their joy was abundant; a peace that passeth understanding pervaded their hearts and minds. They were ready to do the will of the Spirit, not counting the cost. Their hearts were right toward God and man. The transforming power at work in them had dispelled fear and their faces were radiant with gladness. They were ready to witness to the truth; to champion the cause of their risen Lord; to respond to the guiding, energizing power anointing them for service; to proclaim the way of life in Christ Jesus.

They had read of men being possessed of God's spirit, and had heard the gracious words of him who was given the Spirit without measure, but now they felt for themselves a direct contact that made them sure that God was in the midst, approving them and qualifying them to think clearly, feel kindly and will energetically those things that make for righteousness and peace. They yielded themselves to receive and felt the glow of the divine Presence. They spoke a language that was understood by visiting strangers. It was a language of love, of sympathy, of patience, of assurance. Love flooded their hearts, radiated from their countenances, gave a charm to their potent words, made their presence a veritable benediction. They enjoyed each other's company, sharing their all with one another as each had need. Unity of purpose was expressing itself in cooperative effort. Love for them was action in service, and service was love in action. Goodwill must express itself in fellowship.

The experience realized was thoroughly convincing and they knew that they belonged to God. Their selfishness seemed lost in the divine will. Their one aim was to please him who had chosen them and anointed them and was daily enduing them to render acceptable and effective service. They were happy to find such response on the part of those who received their testimony. Men were devoting themselves to their instruction, to fellowship, breaking bread and praying together. A good favor done to others was opening their hearts to appreciation and expression. The Lord was adding the saved daily to their number. The experience was unusual, for they had not known or even heard of anything quite like it. It was not limited to a few only, for all who repented and accepted Christ as the Son of God who had been raised from the dead were recipients

of the gracious gift. It was a special experience for all, as faith claimed the promise and hearts responded to the wooing of the Spirit. They were transformed, energized, made more Christlike, for they were recognized as having been companions with Jesus. A new life possessed them; a new power was at their disposal; a new service was being rendered to their fellows; a new situation was developing in which the highest good for the greatest number was being recognized.

A NEW EPOCH BEGUN

On this notable day the Church, as the body of Christ, was inaugurated. New dreams were coming true. Men were undertaking a new service. A new fellowship was expanding as men and women felt drawn to places where prayer was prevalent and the power of the Spirit moved them mightily. Jesus, their Master, was no longer seen by them, but they felt his presence and were wholehearted in their loyalty to his program as they increasingly understood it. As he had told them, the Spirit was convincing men of sin, of righteousness, and of judgment. They were being guided in the way of truth by a mighty conviction. Their love, made perfect, impelled them to help everybody as opportunity offered. Their patience knew no bounds as they yielded themselves members of his body to do his will being prompted by the Spirit. Whether few or many in a group, they appreciated a feeling of unity, a yearning to serve cooperatively, a sense of spiritual wisdom and power enabling them to do the right, intelligently and effectively. They were Spirit-filled, divinely guided, abundantly blest, and were dispensing blessing to every one willing to share with them the gift of the Spirit.

Chosen to be witnesses and now qualified for that service, they began just where they were. The Master had mentioned Jerusalem, Judea, Samaria, and the uttermost parts of the earth as the field to be covered. Under the joy of a new experience, they were ready and anxious to serve. As they spoke to the people about them, they began to realize that the ends of the earth had come to them and many were receiving their testimony with gladness and singleness of heart. While all were amazed at what they saw and heard, some questioned and others sneered. These anointed and appointed witnesses sought to help every one understand their privilege and become willing to receive and obey the Spirit. Peter and John helped the lame man at the Gate Beautiful to know Christ and the faith he inspires so that he forgot his need for alms in the great joy of being able to walk and to join his new friends in the temple worship. Power from above had given him a new lease of life. Severe persecution broke out against the Church and many believers were scattered over Judea and Samaria. Stephen, full of grace and power, performed great wonders and miracles among the people. But he was accused of blasphemy, condemned by the authorities and stoned to death. This first martyr in the Christian Church demonstrated a power in forgiveness the Spirit was able to bestow. Peter and John went down to Samaria, their prejudice removed, and prayed that the Samaritans might receive the holy Spirit because they had accepted the word of God. Here, also, the power from on high was manifested in a mighty way as the apostles preached and Jesus was acknowledged by their hearers. The great work was well begun and the acts of the holy Spirit through the members of the new Church were convincing, satisfying and far-reaching. A new power was taking possession of men and women and using them to the glory of God as with hearts made pure and charged with love they witnessed to the fact of the resurrection and the effusion of the Spirit at Pentecost.

THE POWER OF GOODWILL

After nineteen hundred years the present generation of mankind continues to enjoy the privilege of this fellowship, and is happy to commemorate the beginning of this dispensation. All who acknowledge Jesus Christ as Savior and Lord become recipients of the Holy Spirit and know his power that illuminates the understanding, takes away fear and hate and all hindering things, and promotes love and goodwill expressed in humble, joyous service. Power to forgive, to show kindness, to join others in efforts that make for righteousness, peace, and goodwill, is at our disposal today as the Spirit is given right of way in our hearts and lives.

A vision of right relationship, an inspiration to promote Christian fellowship, sympathetically and vicariously, a power to love all men and "lift up the hands that hang down and strengthen the feeble knees," a control of self in speech and action that the good of all might obtain—these and other gifts of the Spirit are available today for the taking. What more fitting recognition of the giver and of the gift than to keep one's heart open to receive and one's hands ready to respond in service, to have, to do, and to be, until "peace on earth, goodwill to men" is gloriously realized! Goodwill among men and nations is a goal to be achieved and the means is the right use of "power from on high." May we share the spirit of goodwill as we commemorate the giving of spiritual power at Pentecost!

Our River!

By Harvey Jones

AS I sit at my desk I can look out from my study window upon a river, upon the bank of which our home is situated. It is not a large river but it is an interesting one, as all New Hampshire rivers are interesting. I think there are no rivers in the world quite like New Hampshire rivers, especially this one, which bears the euphonious name of "Cocheco."

A few rods from our home there are two waterfalls, partly natural and partly constructed, and herein lies the commercial value of our river so far as our community is concerned, for it is at these falls that power is generated to run the machinery of the great woolen mill which constitutes the principal industry of our village. Many times as I have wandered around among the looms and cards and spindles, as I have listened to the rattling and the banging of the machinery, as I have watched the great rolls of beautiful fabric coming from the looms, and as I have watched the scores of men and women to whom this great institution means the source of their livelihood, I have been thankful for our river which makes all this work possible.

But there are other values to our river beside those that can be measured with the yardstick. The Cocheco is not only a useful river in a commercial sense, but it is, to my mind at least, a beautiful river and as such I love it. When mind and nerves are wearied I love to lift my eyes to my window landscape, the essential part of which is our river, winding along between its wooded banks,

"Darkened by shadows of earth, but reflecting an image of heaven,"

just to feast my eyes upon beauty and to return refreshed to my task.

Sometimes I slip away from the busy cares and stroll along the river side, down through the woods, picking flowers here and there along the banks, listening to the song of the birds which throng the woods—for the birds love our river too. And then sometimes, when the day is done, I stand "on the bridge at midnight"—the little foot bridge overlooking the falls. The daylight has gone and only the light of the moon and the stars floods the glorious landscape. The great mill with its dark walls is behind me, but the roar of its machinery is hushed now. Only the music of the rushing waters beneath me breaks the silence of the night and my soul is hushed in awe and wonder in the presence of the beauty of the river in the night time.

No, the river is not *producing* now. Its power is no longer setting in motion those crashing looms for the weaving of

woolen fabric but somehow, as I stand there in the midst of the inspiring beauty, I know that then and there are being woven beautiful garments for my soul, and no one can tell me that the only values in our river are those that appear on the ledgers of the manufacturing company.

I am glad that our pictures of Heaven include a river, and I think I shall be much disappointed if I do not find one there. I am sure I shall enjoy a river much better than gold streets. I am glad, too, that the river has so large a place in the spiritual imagery of the Scriptures. Over and over again we are reminded that the grace and power of God are like a river.

Who is there who does not rejoice in the splendid record of noble achievement that has been made possible through the energies generated in the streams of Divine power? We thank God for the multitude of Christian activities, noble in purpose and fruitful in gracious service, that have been set in motion by the river that flows from beneath the throne. We know, too, that we have not begun to exhaust these resources of power. "The river of God is full of water" and we pray that more and more its power may be appropriated for achievements far beyond anything we have yet known.

But we must not forget that this river, like the Cocheco, has values that cannot be measured by the yard, nor do they appear in our tables of statistics; values that are easily passed over in this practical age but are none the less of exceeding great importance.

A recent speaker at one of the Northfield conferences laments the fact that our religion has become so colorless. A noted writer takes for his theme, "The Lost Radiance." A well known preacher says, "We have almost forgotten that we have souls."

I wonder if we need to be reminded again that "There is a river, the streams whereof *make glad* the city of God"; a river by whose side grows the tree of life, the leaves of which are for the healing of the nations; a river by whose still waters the Good Shepherd leads us and our souls are restored; a river by whose water courses there are great resolves and searchings of heart; a river, unto which is likened the peace that might have been ours had we hearkened to his commandments, broad rivers where "Jehovah will be with us in majesty"; a river by which, as we feast our souls on its beauties, we may know something of the joys of the redeemed multitude—and we are "Lost in wonder, love and praise."

Emotionalism? Perhaps so. A sentimental religion? Suppose it is! Can it be that my emotional nature is so dangerous that it must be starved to death lest it should unfit me for the practical service of life? Must our religion be stripped of all its sentimental values to make it fit into this practical materialistic age of ours? Must I be denied the glorious experiences of the Mount of Transfiguration because there are tasks to be performed in the Valley? Perhaps so, if I insist on erecting my tabernacles there. Perhaps so, if the rapture of the mountain top experience blinds my eyes to the fact of the ever-present Christ. But with all my heart I believe that in the well-ordered plan of God there is a place for the glory of the mountain and for the tasks of the valley, and that the one is essential to the other. It may well be questioned whether the "motions" of our religion can long be maintained without a proper regard for the "emotions."

Yes, we are thankful for the river, which, like the Cocheco, provides a never failing source of power for the practical service of the Kingdom, and which also thrills our souls with awe and wonder, peace and joy which are no less essential for the fulness of life.

Gonic, New Hampshire.

Truth is a very different thing from fact; it is the loving contact of the soul with spiritual fact, vital and potent. It does not work in the soul independently of all faculty or qualification there for setting it forth or defending it.—GEO. MACDONALD.

High Altitudes

BY I. N. STANLEY

FOR a long time to come, April 20, 1930, will be a memorable day in the history of aviation. On that day the world's most popular flier and his wife were exploring the upper strata of the atmosphere, while the great majority of their admirers were content to travel on the surface of the earth.

High altitudes do have their own special appeal to the imagination of most persons. Such peaks, as Mt. Mitchell or Mt. Rainier, give to the climber a rare vantage ground, providing the ascent is made on a clear day. But to travel one eighth the distance around the world, with earth and clouds and the vast human parade 10,000 feet below, might give a perspective of supreme value. Countless numbers of prairie farmers have often toiled fifteen hours per day in the fields. In less time, the flight from the Pacific to the Atlantic was made by Col. and Mrs. Lindbergh. Certainly such a feat is praiseworthy. Holding the elevation and maintaining the speed were the vital factors in overcoming the total resistance. Wings and propellers, functioning properly, did the work. These explorers of high altitudes came to earth at the close of that eventful day, and the world is waiting to share a fuller report of their findings.

The search for God is to be made on the higher plane of human endeavor. God often finds men on low levels, but men find God on the heights above. In this search for God and Truth, there is so much resistance. Forces which pull down and forces which retard are constantly at work. Wings of prayer and propellers of faith maintain the heights and the movements in the search for God.

Christ came from high altitudes to earth. He has been investigating the high possibilities inherent in the race. His findings bid fair to attract universal interest throughout the world. The kingdoms of this world shall become the Kingdom of our Lord and his Christ.

Denver, Colorado.

Evangelism in China

A report on the progress of the Five Year Movement in China comes from Dr. C. Y. Cheng, General Secretary of the National Christian Council, and Moderator of the Church of Christ in China: "You will be glad to know that the Five Year Movement is meeting with the general approval and support of the churches in this country. Many signs of encouragement are coming to us from time to time. Several church bodies such as the Church of Christ in China, the Methodist Episcopal Church, the Chung Hwa Sheng Kung Hwei and other church bodies have definitely expressed their decision to cooperate and take part in this movement which seeks for an intensive and extensive advance of the Christian movement in China. We are exceedingly thankful to God for this unmistakable sign of life in the Christian Church in this country, especially as it has been having such a difficult time during the past few years, and it is not yet even now out of the difficulty. But we feel sure that if the Church is spiritually prepared, there is no great fear of any troubles from without. Experience has taught us that it is usually the weakness and failure within that has made the work difficult to move forward. I would again request our friends in America to bear us in your time of quietness that through the Five Year Movement a definite progress of the Christian Church in China may be realized. We value most highly this spiritual cooperation and fellowship between the older and younger churches and the work in China will, in a peculiar way, be upheld by the constant and definite prayers offered on our behalf by our friends in America. I hope this spiritual link across the Pacific will become stronger and that we may together share the great work."

MUCH IMPRESSED WITH GERMAN FRIENDS

Clarence E. Pickett Writes Us of His Impressions of German Yearly Meeting

The fifth session of the German Yearly Meeting was held at Easter time, April 17th to 20th, in the 800-year-old village of Wernigerode, one hundred miles southwest of Berlin. It is in the midst of the Harz Mountains, and true to spring in the mountains, every day it rained. But the fellowship of the occasion seemed not to be interfered with merely by chilly, damp weather. Yearly Meeting is serious business for German Friends and it would take more than weather to prevent its success.

Unlike any other Yearly Meeting, the attendance at the annual sessions is larger than the total membership of the Yearly Meeting. With about 140 members, the attendance at some sessions ran as high as 200. And the extra attendants are not merely tasters, they are Friends of the Friends—persons who are often members of other churches, but who feel drawn to Quakerism and want to share the fellowship. The Yearly Meeting uses these friends as members of committees and at the Clerk's desk and makes very little distinction anywhere between them and actual members.

One is first of all impressed by what German Friends do *not* have. They do not have local group membership (membership is in the Yearly Meeting); they have no meetinghouses, no schools, no institutions, no invested funds, no birthright membership, no traditions. And yet one is deeply impressed that here is a group of persons who have the inner spirit of historic Quakerism and are working it out with great strength and courage. For they are not simply "have nots." They have a profound sense of the significance of meditation and seeking guidance; they have a sense of their inheritance from the German mystics which antedate George Fox—Meister Eckhart, Jacob Boehme and others. They have a strong pacifist testimony. They are very alert to the implications of Quakerism for education.

The business of the Yearly Meeting is transacted largely by an Executive Committee which meets for a day previous to the regular sessions of the Yearly Meeting. From this committee, recommendations go forward to the Yearly Meeting which are usually accepted without debate. This leaves the sessions of the Yearly Meeting open for papers and discussions. And here the German Friends are at home. Corder Catchpool of London Yearly Meeting lectured the first evening on "Worship." The next morning Dr. Hans Albrecht of Hamburg, permanent Clerk of the Yearly Meeting, gave a lecture on "What Is Quakerism?" These lectures formed the basis for hours of discussion about the nature of Quakerism and its application to German life.

On Friday Dr. Elizabeth Rotten, who was active with Friends in the Child Relief days, gave the most masterly educational address I have ever heard at a Yearly Meeting Session. Without note or manuscript she held her audience for nearly two hours until someone suggested that we must rest and get a breath of air. The remainder of the day the discussion continued on education. On Saturday Martha Legatis, wife of a prominent city official in Konigsburg, spoke at a public meeting in the local High School on "The Application of Christianity." General as the topic was, the address was very specific. How far should Christians be in politics; in use of the radio; the Christian attitude toward the Government proposal to build a new cruiser; the Christian use of the home—these all came in for a clear and forceful presentation from this little Quakeress, mother of two children.

It was also heartening to see the interest in the collection of funds for flood relief in France. This was only one of the symbols of the leaven of love that is at work. Another is the proposal to hold a summer school of Quakerism near the border, cooperating with French Friends.

The membership of the Yearly Meeting and of the friends of the Friends contains teachers, professors, newspaper correspondents, business men, lawyers, doctors, architects, artisans, but so far as I know, no farmers. Teachers probably have a larger percentage of representation than any other profession. While one would not classify the group as academic, they are certainly keen and abreast of today in thinking. Thanks to a good interpreter by my side, I followed closely what was said throughout and was stimulated in mind and spirit.

The meetings for worship were held in silence except on Sunday morning. Here there were many brief, deeply felt messages coming from souls filled with the warmth of a brightly burning inner light.

Youth was not present in large numbers, because of time and distance. But it was active and vocal with its concerns.

On the whole, one comes from the experience of living with German Friends in close fellowship for five days feeling a great hope. Great, first, because a link in the chain which was missing in 1914-17 is now forged and what may the movement not mean for peace in Central Europe? Great again, because of the challenging and enlivening effect this new movement may have on the rest of Quakerism.

CLARENCE E. PICKETT.

URGES FRIENDS TO VISIT WHITTIERLAND

Wilbur Thomas Shows Relation of Massachusetts Celebration to Friends

The year 1930 marks the Tercentenary of the Massachusetts Bay Colony. The Massachusetts state legislature has made an appropriation, a state-wide committee has been formed, and plans are under way for a more or less continuous celebration from June to October. Pageants, plays, special days, pilgrimages, lectures are all a part of the plans.

Friends have a particular interest in this celebration because they have been identified with the Colony or the State for two hundred and seventy-five years. The Puritans, who came for religious freedom, did not welcome the coming of members of the new sect, which began to trouble England shortly after 1644. Their opposition culminated in the hanging of three Quakers on Boston Common and the passing of stringent laws against members of the sect.

In spite of all opposition, the Quakers flourished in parts of New England and played a worthwhile part in the development of that section of our country. The book on "Quakerism and the Massachusetts Colony" has not yet been written, but it will make interesting reading. The efforts of the Friends of New England to maintain religious liberty is one of the glorious chapters of Quaker history. The "needles of this goading air" have urged many a Friend to deeper thinking and nobler living. While there are now less than 4,000 Friends in New England and only fourteen Friends Meetings in the State of Massachusetts, members of the Society continue to exert an influence far out of proportion to their members.

It is significant that the committee in charge of the Tercentenary celebration have designated Friday, June 27th, as John Greenleaf Whittier day. I do not know what the Massachusetts Friends are planning to do in connection with the day. New England Yearly Meeting will be in session at Vassalboro, Maine, so that perhaps nothing much can be done. Others, however, are making elaborate plans and Friends outside of New England may find it convenient to participate.

The Trustees of the Whittier Homestead, Whittier's birthplace, are planning to keep open house June 26th, 27th, 28th. There will be no charge for admission, and members of the Haverhill Historical Society will be present to assist visitors and serve as guides to those who wish to visit other places connected with Whittier's life. The big day will be June 27th. In the afternoon the Trustees of the

Homestead, with the cooperation of the Haverhill Historical Society, will hold their semi-annual public meeting on the grounds in the rear of the birthplace. At this meeting there is no business to be transacted and the public is invited. Special efforts are being made to celebrate "Whittier Day" in an adequate way. This will be an opportunity to bear testimony to the influence of Whittier and to see what excellent work the Trustees of the Whittier Homestead (none of whom are Friends) have been doing to preserve the memory of our beloved poet.

The Tercentenary Committee of Amesbury are planning a great celebration for the week beginning July 20th. Much of it will center about Whittier. Parades, a historical pageant featuring the history of Amesbury by 500 local people, dedication of the "Captains Well" and tours of Whittierland are being featured. Friends in Amesbury will have a considerable part in the week's activities.

A feature that is of special interest to Friends is the opening of a Whittierland Guest Home at the home of Ruth E. Osborne, on Challis Hill, about two miles west of Amesbury, on the road to Haverhill. Many have felt the desirability of having Friendly headquarters in Whittierland. This beautiful old New England homestead seems to be ideal for a Guest Home. It is available for small conferences, day, or week-end guests, from June 25th until after Labor Day, for anyone who wishes to come to Whittierland to read Whittier's poetry, and discuss his message with other interested Friends. Out of such discussions should come a deeper understanding of the responsibility that rests upon Friends today. I shall gladly furnish further information about the Guest Home to those who are interested.

Do Friends appreciate the beauty and message of Whittierland as they should? Non-Friends seem to enjoy it. In the year 1928 over 4,000 people paid a fee to go into the old Whittier Homestead to see the room described in Snowbound, etc. During the one month of August, 1929, 1,302 visitors registered, representing 35 States, the District of Columbia and five foreign countries. How many Friends have visited the home in the last few years?

As a part of the forward movement among Friends, why not get better acquainted with our great poet? The celebration of the founding of the Massachusetts Bay Colony will draw thousands of visitors to New England this summer. The trip will be incomplete without a visit to Whittierland.

WILBUR K. THOMAS.

Lansdowne, Pa.

There cannot be much preaching worthy of the name where there is no thinking.—BUSHNELL.

WHY THE HAVERFORD INSTITUTE?

Plans and Purpose of Unique Summer Conference Are Set Forth

Prominent Quaker leaders, and others outstanding in the world of international relations, are scheduled to meet at Haverford College, June 9th, for two weeks of round table discussion and public addresses.

Heading up the International Institute —as the gathering is called—will be Rufus M. Jones, Henry J. Cadbury, Hornell Hart and Henry T. Hodgkin, representing the genius of Quaker thought and spiritual outlook.

Presenting the economic and political problems involved in the orderly conduct of our relations with other nations will be Parker T. Moon, Frank Tannenbaum, James G. MacDonald, Reinhold Niebuhr, Norman Thomas and Frederick J. Libby.

All the above speakers are too well known to need further introduction except, perhaps, to add that Parker T. Moon was a member of the Staff of Experts of the American Peace Delegation at the Paris Peace Conference, 1919, and is now Associate Professor of International Relations, Columbia University.

And now that a few of the admittedly "high-powered" leaders have been named, why the gathering?

These men, with a select group of men and women interested in international relations, and especially in the maintenance of World Peace, are gathering together for a very specific purpose. They are meeting because they feel there are many who desire further insight into the principles of international cooperation. That is, they feel, as do the promoters of the Institute, that for effective peace work throughout the country there must be an educated, "world-conscious" group to head up local and national peace activities.

The Institute, while gathering these world-conscious people together for an educative series of friendly "give-and-take" discussions, sets also another mark before itself. That is, special attention to the younger group of world students and crusaders.

While there are many institutes and international gatherings held in this country throughout the summer months, the Institute will stand alone in its emphasis towards the education of the younger people. It is significant, for instance, that the Institute will be the starting place for eight caravan teams, comprised largely of young college students, who will tour various parts of the country this summer.

These college students, sponsored in their work by the American Friends Service Committee, are now entering upon the fourth year of active campaigning for peace. In 1927, the first year, eight teams went forth; in 1928, eleven teams scoured the country; last year, 1929, there were twelve, and this year, 1930, we have gone back to the original eight, largely because of financial reasons.

To meet a public that is steadily knowing more and more about the world in which it lives, these young people will be educated, at Haverford, by the very best leaders. Not only will they learn of the disastrous effects of war upon the economic system, and the political, but they will be given a ground-work of moral and spiritual laws and forces.

"It looks to me as though the Haverford Institute of International Relations will turn out to be an occasion of very great importance," says Dr. Rufus M. Jones. "The men who have been selected for the teaching are persons of very high rank and ought to be able to be the kind of leaders that this generation needs. I feel sure that the teams that are going out this summer will tremendously benefit from such an opportunity to prepare their minds and learn how to handle these somewhat complicated problems."

In addition to the speakers already announced the following are expected to attend: Devere Allen, Edward W. Evans, Herbert F. Fraser, A. C. Goddard, Ray Newton, Tucker P. Smith and Raymond Wilson.

JOHN O'H. HARTE.

DARK PHOENIX

Dark brother, scorched
By the fire of slavery,
Tested and tempered
In the heat of the lash,
I hear men scorn—
Scorn you, who in
These threescore years
Have raised yourselves
From whimpering dogs
To a nation of men.

I hear men sneer
At a people who still
Hear the beat of the tom-tom
Low in their ears,
And yet till the soil
Of civilization
With infinite patience,
And graceful care.

But those who scorn,
And those who sneer
Are drift-wood bumping
Against the wharf.

The ocean of people
Says little, but see
Its roll and surge
Of approval!

VERNON CARTER.

Zanesville, Ohio.

Getting under way on June 9th, the conference will last until the 21st. The Institute is being sponsored by the American Friends Service Committee and Haverford College. For those boarding or living with friends in Philadelphia, the charge will only be $15 for the complete series of public addresses, round table conferences and discussions. There are special rates for those who desire to board at the College.

Reservations, now nearing the capacity point, should be immediately made to the Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

QUARTERLY MEETING AT SMYRNA

Ackworth Quarterly Meeting of Friends was held at Smyrna meeting-house, near Weldon, Iowa, on May 17-18, 1930. There was a good attendance at all the sessions in spite of rain and muddy roads.

The meeting on Ministry and Oversight was held at 9:45 Saturday morning. Ermin Perisho led the discussion on the subject, "The Relation of the Local Meeting to the Larger Church Program." A number of people took part in the discussion and all who were present felt that they were especially benefited by it. There was an unusually large attendance at the business session on Saturday afternoon.

Simon Hester of Earlham, Iowa, brought the messages on Saturday morning, and on Sunday morning and afternoon which were helpful and inspirational and all felt especially blessed because of his presence and service. The Young People's meeting on Saturday evening was in the form of an investigation trial concerning the lack of religious education and ideals of one of our boys. His Sunday school superintendent and teacher, his high school coach and principal, the leader of the 4-H Club, the hired man in the home, the church elder, the pastor and the boy's mother were all called to the witness stand. Simon Hester, who acted as judge, found nothing wrong with the boy, but found trouble enough with those in responsible places and gave some very pointed advice for future activities.

Our Yearly Meeting Superintendent attended Saturday morning. We are always glad to have him. Millard Jones, pastor at Indianola, was present throughout the sessions and brought a forceful and thought-provoking message on Sunday night.

Viewed from the standpoint of eternity, the church stands on a loftier elevation than the palace, and the pulpit offers a grander position than the throne of empires.—GUTHRIE.

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

VI

THE PRODIGAL SON

LUKE 15:11-32

This parable is divided into two distinct parts: the prodigal son, verses 11-24; and the elder brother, verses 25-32. Some have even argued that it is not a literary unity. They point out that both sons received their portions ("he divided unto *them* his living") and yet the elder brother can complain that he never received so much as a kid, not to mention the fatted calf, that he might make merry with his friends. Moreover the two preceding parables about the Lost Sheep and the Lost Coin make nothing of the "ninety and nine that safely lay in the shelter of the fold" or of the nine pieces of silver that were never lost, while this parable enlarges upon the attitude of the elder brother.

One can only reply that in this case, as not infrequently, the keen-eyed critic is so busy with the trees that he cannot see the woods. The unity of the parable is not so much logical as emotional. It is the father's amazing, illogical love which fuses it into a whole. Sheep, not to speak of coins, could hardly react as did the elder brother unless the parable be turned into a fable. As for the apparent discrepancy between verses 12 and 29, one must allow some liberty to a story teller. After all, Jesus was not giving mathematical formulae, he was telling a vivid tale, and even so he makes the father say to his elder son, "All that I have is thine." One may also add that it is quite unprofitable to discuss, as Bible classes love to do, what the economic status of the prodigal was after the celebration was over or whether, if the father had been the discerning parent whom we meet in text books on religious education, the younger son would ever have turned prodigal.

Everybody understands the two sons of the parable. There is nothing very subtle about either of them. Jesus intended them to be persons everybody knows. If all of us who have been prodigals in impulse or in act were to march four abreast, how long would it take the procession to pass a given point? About as long, one may reply, as it would take a similar parade of the smug, self-righteous, self-sufficient elder brothers. One cannot refrain from noting the realism with which Jesus portrays the disillusionment of the prodigal. What a fair land the far country seemed! But it lied. It promised him a good time and gave him misery; promised him a good living and gave him poverty; promised him good friends and gave him swine as intimates. Were his motives in making for home somewhat materialistic? There seems to be no concern over that. It is the father who dominates the story. He takes life as it is and undertakes to transmute it into something fairer by sheer love.

The elder brother is not very subtle either. He is somewhat more sophisticated than his impetuous, impulsive, Esau-like brother, but we understand him nevertheless. His conduct was irreproachable, his morals were exemplary, his industry was praiseworthy. But he lost his heart in doing his duty. It's a disturbing thought. Who does not need to pray, "God keep my mind and my heart tender. Save me from the vices of my virtues; from self-satisfaction and self-sufficiency, from all calculating goodness and meticulous uprightness. Above all, save me from jealousy and enmity that masquerade as piety and orthodoxy."

It is the father who amazes us. He transcends our nice categories of wisdom and justice. He lays himself open to criticism at every point. Legal justice seems all with the elder brother against the prodigal. The young wastrel hadn't a foot to stand on in any court. Make what allowances one will for natural parental affection, yet surely there should have been tests of the genuineness of repentance, warnings about second offenses, disciplinary measures and educational programs. The elder brother would have been a help here and glad to offer his services. But the father turns out to be prodigal himself, prodigal of his love. He pours it out like a flood to bear up his fallen son. There is not even a theological dissertation on the salutary effects of such a love. Only this, twice over, "This, my son, was dead and is alive again; he was lost and is found."

Doctrinally minded persons have urged that this is the gospel in brief, the gospel of God's love, but not the gospel of Christ or the gospel of the cross. To which there can be but one answer: Who but Jesus ever convinced men that such a God exists and what but his death and resurrection have ever moved men to undertake, however stumblingly, to organize human life on this basis?

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

LONDON—AN IMPORTANT WAY STATION TOWARD PEACE

Editor THE AMERICAN FRIEND:

I am a bit disturbed over the difficulty which most of our peace advocates seem to have in finding anything to commend in the recent London Conference. A gentleman told me the other day that at a recent conference with Acting Secretary of State Cotton in Washington City, attended quite generally by representatives of the peace groups, the manifest spirit of pessimism was most depressing.

For myself, I do not feel that way about it. It all depends upon what one expects from such a conference. As a final solution of the peace problem, the London gathering was of course a total failure. So was the Washington Conference. So was Locarno. So is the League of Nations. So is the Kellogg-Briand Pact.

As way stations of progress, each has its value that will hasten the day of ultimate triumph for the cause of a peaceful world. Every reform is an evolution—in thinking as well as in action. No revolution was ever an instantaneous performance. Ever and always it was the culmination of progressive thought, interspersed with a succession of events, that paved the highway that led to the final goal.

In the prohibition movement we have always had a rule that has determined in large measure the worth of any and every action. It is this: "It is not so much the extent of the step taken at a given time, as the direction of it, that determines its acceptability." Every step that is headed right—even though it be only a step—is important, and should be an occasion of encouragement that will quicken all endeavors for a bigger step and more of them at the next place of decision.

The most important thing about the London Conference was the fact that the Conference was held. It is an important step in the direction of international peace when the nations form the habit through accredited representatives, of discussing in a friendly way matters of mutual interest.

The second important thing about the Conference was the mutual good will which it engendered. Far and away of greater importance than either questions of "reduction" or "parity," valuable as they may be, is the will to peace which conferences of this sort almost invariably help to create. The next conference—and there will be one—will go much further along the road toward ultimate peace, provided the peace organizations do not spend their time criticizing what has gone before, and center their activities upon education and upon practical suggestions for further international agreements.

I do not wish to be understood as thinking that the actual agreements at London are of no importance, nor do I wish to minimize them in any degree, for in discussing questions of "parity" and "reduction" as well as in the endeavor to relieve the nations from some of the economic burdens of war, the diplomats inevitably will find the actual desire for a practical peace bulking larger and larger in their thinking and endeavors.

For the present, the world inevitably will think in terms of tonnage and the size of the guns. But these are not ends in themselves. They are merely the incidental issues that mark steps to progress and clothe with realism the elements of the major issue of international good will for those who are not yet idealistically inclined. The peace advocates must learn yet awhile the psychology of adjusting themselves to such situations, remembering always that the real problem is a continued and toilsome climb to the final abandonment of war.

S. E. NICHOLSON.

New York City.

A NEW MEETING IN NEW YORK

Editor THE AMERICAN FRIEND:

On May 8, Dr. and Mrs. Harry Emerson Fosdick entertained sixteen Friends at dinner at the new Riverside Church, Riverside Drive and W. 122nd Street, New York City. These Friends were from six different Yearly Meetings and from all three branches of the Society.

The American Friends Service Committee

CREATES FRIENDSHIP AT HOME AND ABROAD

PEACE CARAVANS

100,000 people heard these young college speakers last summer.

GOOD-WILL CENTERS

Geneva, Paris, Berlin, Vienna, Moscow, Tokyo. Building international friendship through individual understanding.

HOME SERVICE

Bringing our young people into personal experience of our country's social problems.

INVITED TO RUSSIA

The Russian Government has asked us to direct a child clinic in Moscow, training Russian nurses. We have accepted, and are getting equipment and two nurses as heads.

RELIEF AND RECONCILIATION

Since last November, among the textile workers of Marion, N. C.

A CALL FROM INDIA

Through Rabindranath Tagore, for a Quaker doctor and nurse for health and social work in Santiniketan. We are sending them.

PEACE WORK AMONG NEGROES

Systematically done for the first time, through the affiliated American Interracial Peace Committee.

HEALTH WORK IN AUSTRIA

Five traveling teachers of health and anti-tuberculosis work are assisted by the Vienna Center.

PEACE EDUCATION IN PRINT

Over 1,000,000 people read International News Notes. They are translated and used in schools of Mexico.

These are some items of our united work through the Service Committee. For all this, and much more, our budget is only $100,000 a year. We still lack $10,000 of this sum for the present year. What is your answer?

Send your check to Charles F. Jenkins, Treasurer
20 South 12th Street, Philadelphia, Pa.

After dinner the ways and means of starting a Meeting for Worship after the manner of Friends, were discussed. Charles Rush, the Library, Teachers College, Columbia University, New York City, was appointed Clerk, pro tem., David Tatum, 69 Saratoga Street, Yonkers, N. Y., Ford Barnard, 25 Claremont Avenue, New York City, and J. Elliott Janney, 526 W. 122nd Street, were appointed to assist the Clerk as a Reception Committee. The group name selected is "Riverside, N. Y., Friends' Meeting."

It is planned to open the Meeting about the first of Tenth Month. The definite hour and date will be announced through the Friendly press several weeks in advance.

After the Meeting is opened in the fall, Friends and attenders will have an opportunity to share in the responsibilities of maintaining the Meeting, as the above organization is solely for purpose of "getting the ball to roll." The above mentioned Friends will be glad to hear of Friends and other people who may be interested in the project.

J. ELLIOTT JANNEY.

PENTATEUCH AND THE SAMARITANS

Editor THE AMERICAN FRIEND:

May I call your attention to a remark by David M. Edwards in the issue of your excellent paper for February 27, 1930? He mentions the existence of the Pentateuch among the Samaritans as proof of the pre-exilic date of the Pentateuch. According to the critics, at least three-fourths of the Pentateuch is from the priestly school which did its work between 400 and 200 B. C., so that the document could not be pre-exilic. In the Encyclopedia Biblica, a Madgalen scholar thinks Manasseh carried the Pentateuch with him to Samaria about 430 B. C., and says, "Which would explain the fact that the Samaritans accepted it in its final form. . . ." This is a considerably more conservative view than is taken by most scholars and illustrates how unanimous is opinion against the old argument that the Samaritans would not have accepted a post-exilic book from the southern Kingdom.

JOHN CLARENCE PETRIE.

Memphis, Tenn.

"WHY A CHAPLAIN?"

Editor THE AMERICAN FRIEND:

I have been interested in "Why a Chaplain?" I will say, as in earlier days a dear, elderly Friend said in business meeting, "Them's my sentiments tew." It seems to me the rule of having a chaplain is in the list of inconsistencies, together with drafting, "conscientious objectors" under a Constitution that says all have the right to worship God according to the dictates of their own consciences. Also, to put it very mildly indeed, it is adding insult to injury to expect those so compelled to join heartily in the Star Spangled Banner; but "Oh, Consistency, thou art a jewel!" And the inconsistencies are legion; even in our government which is the one of my choice. Not far in the past, one had to be of a good, moral character to obtain a saloon license!

ANNA NEWSOM BARKER.

Mount Ayre, Indiana.

Books for Friendly Readers

GEORGE FOX: SEEKER AND FRIEND.....$2.00
By Rufus M. Jones
A fresh interpretation of the life of this founder of Quakerism which will be eagerly read by all. This new book, the first of the "Creative Lives" series, portrays George Fox as the forerunner and champion of much that is vital in our present-day life.

HIGHWAYS OF INTERNATIONAL GOOD WILL.....$1.00
By Walter W. Van Kirk
The author believes that we are standing on the threshold of a new era, when nations will walk in the ways of Peace. More than this, he supports this belief with many convincing arguments.

WAYS OF SHARING WITH OTHER FAITHS.....$2.50
By Daniel J. Fleming
A virile challenge to new thinking in regard to the validity of certain approaches to other faiths. All who wish to understand the modern missionary movement will find this book valuable.

JESUS AMONG MEN.....$1.50
By Henry T. Hodgkin
This new book of devotional studies is particularly valuable for private and family reading and offers new angles on old and well-loved texts.

MAHATMA GANDHI'S IDEAS.....$3.00
By C. F. Andrews
At a time when all eyes are turned towards India and the struggle taking place there, this book written by one who is a close personal friend of Gandhi is of particular interest. The author explains with documentary evidence the main principles and ideas for which Gandhi has stood in the course of his eventful career.

THE FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street **Richmond, Indiana**

A. MORRIS CAREY

Readers of THE AMERICAN FRIEND have recently had two articles from the pen of A. Morris Carey. Both of them were on the subject of prayer, urging the duty of individual and group prayer upon all Christians. This was no passing concern with our friend; indeed prayer — continual communication with the Heavenly Father—stated periods of private devotion, group meetings for prayer—formed part of the very fibre of his Christian life, and now that the hand that penned those articles is laid to rest forever his voice still pleads with us, calling us to seek earnestly for divine help in this crisis of the world's history.

A. Morris Carey was a man of prayer. Born on January 11, 1861, in Baltimore, he was a life-long member and for 37 years a recorded minister of Baltimore Monthly Meeting. He was a graduate of Haverford College and early in his young manhood he dedicated his life to Jesus Christ. His faith was simple and direct and his character most sincere. Some thought him too conscientious, but his colleagues in the business world bear testimony to the help which his pure life and consistent walk gave to them. "He raised the whole standard of business ethics," wrote one prominent firm that had had many dealings with him.

He married in 1893 Margaret Cheston, third daughter of Dr. James Carey and Mary Whitall Thomas. She shared his religious outlook and interests and for thirty-seven years their home has been a center of blessing in Baltimore Yearly Meeting. A. Morris Carey did indeed manifest the spirit of his Master in his everyday living. Habitually kind and gentle, he was ever on the watch to render special service in an emergency so that, now that he has left us, the universal feeling is, "I have lost a personal friend."

He was one of those appointed by the Yearly Meeting to cooperate with members of Park Avenue Yearly Meeting, especially in work for international peace. In this his interest never flagged; he never missed attendance at the joint com-

mittee and labored faithfully to promote its work.

In spite of the deafness which hampered him in social intercourse, his interest in all around him was great and by his painstaking efforts to hear and participate in meetings he succeeded in sharing and contributing to all that went forward.

Our whole Yearly Meeting feels his loss deeply, whilst thanking God for the inspiration of such a life. Almost his last conscious words were, "Christ is sufficient," and with that testimony on his lips he passed peacefully away at Union Memorial Hospital, Baltimore, on May 14th, after an operation. He is survived by his wife, four sons and a daughter, Millicent Carey, acting dean of Bryn Mawr College. Also by three brothers, James Carey, Jr., Francis K. Carey and John E. Carey.

A. B. T.

PARSONSFIELD QUARTERLY MEETING

Parsonsfield Quarterly Meeting was held at East Parsonsfield, Maine, on May 10 and 11. It was a time of refreshing the spirit, strengthening of faith and renewing hope. The business session on Saturday convinced one that while the group is small there is a thoughtful and conscientious carrying on of business. They began in the usual way with a few moments of "silent waiting upon God," followed by vocal prayer. The reports of the various committees were very encouraging. The statistical report showed that two new adult members had been added to the East Parsonsfield Monthly Meeting during the last year.

Friends felt particularly privileged in having William Prideaux of Durham, Maine, present for the entire meeting. He spoke Saturday afternoon and evening and again on Sunday he addressed a goodly audience in the morning and afternoon. His messages vividly portrayed some aspects of the Master's character and were given with the force born of conviction, which cannot fail to leave an impress upon the minds of an audience.

Among the visiting friends were our own beloved Aunt Phebe Pope, the Husseys from Berwick, Me., Mr. Ross from Massachusetts, and others whose names we did not get.

A good dinner was served in the church dining room on both Saturday and Sunday, providing opportunity for a social gathering.

The great words of devotion flower in attitudes of faith and hope and assuring dependence, and an attitude is at least as real as an atom.—GAIUS GLENN ATKINS.

Mission Board Executive Abides by Decision

IN LAST week's issue of THE AMERICAN FRIEND the askings of the Boards were included in the report of the actions of the Five Years Meeting Executive Committee. The Mission Board's askings totalled $95,193.83 or 85.54 per cent of the total United Budget of $111,290. Five of the members of the Executive Committee of the Five Years Meeting are also members of the Board of Missions. Thus it will be seen that the Board of Missions was amply represented in the deliberations that centered in fixing the askings of the Boards. In the light of the experience of the past years and in view of actions taken by some Yearly Meetings in reducing their share in the United Budget, the *only* step which could be taken was to reduce the askings of the various Boards accordingly.

This action created a very serious problem for the Executive Committee of the Mission Board to face at its meeting on May 20. Before its adjournment on May 7, the Mission Board adopted tentative askings totalling more than $100,000. These askings were arrived at only after a painful paring down of the field askings. The Executive Committee of the Mission Board found itself face to face on May 20 with the stern necessity of so adjusting the Board's askings as to eliminate some $10,000 from the askings as tentatively approved by the Board.

Long, prayerful, painful and heart searching effort was required to accomplish the task. Each piece of work for which the Board is responsible was examined with care, and certain adjustments made. The results of the Committee's deliberations cannot be tabulated at present, but some of the adjustments made can be enumerated. They include the recalling of three missionaries; the elimination from the budget of an additional doctor for the Africa field; the probable closing of Happy Grove School at Seaside, Jamaica; the withdrawal of $2,000 from the support of our schools in Mexico; the cancelling of the proposed Mexico deputation; the curtailment of the educational work in Palestine and the elimination of the village schools among Moslems; the reduction of the budgets for Western Indians, Nebraska and Detroit; and the curtailment of the work of administration, education and promotion.

This statement of the actions taken by the Mission Board Executive Committee is no mere recital of a "hard luck" story; it is far too serious for that. It is a frank rendering of a stewardship account. The Society of Friends has entrusted diminishing sums of money to its Mission Board with which to do certain pieces of Christian work. The Board acknowledges the stewardship entrusted to it and now reports to the Society that with the income in prospect for 1930-31, certain very far reaching and drastic reductions are necessary.

Of course, it is possible for the Society of Friends to give a new charge to its Mission Board. It is entirely possible for Friends to raise the entire United Budget, and enough in addition, to enable the Mission Board to reconsider its readjustment program as outlined above.

No mere designation of funds on the part of a few for work suspended will suffice to meet the present hour. Only the free, generous outpouring of $111,290 for United Benevolences with a surplus will meet the present emergency which now confronts the work of Friends under the care of the Mission Board.

EXECUTIVE COMMITTEE OF THE AMERICAN FRIENDS BOARD OF MISSIONS

QUAKERDOM · AT · LARGE

Word has just come from our Pasadena, California, correspondent of the death on May 19th of Tilman Hobson, well known Quaker evangelist.

* * * *

On returning from a brief sojourn to his old home at Bloomingdale, Indiana, Nathan Pickett, pastor of the Friends meeting at Knoxville, Tennessee, favored the Central Offices with a little visit. He reports that despite some difficult situations at Knoxville, encouraging progress is being enjoyed in the work there.

* * * *

Dr. Henry T. Hodgkin, director of the Pendle Hill Graduate School for Social and Religious Study, a graduate of Kings College, England, will deliver the Commencement Address at Haverford College on June 7, when the Senior Class of fifty-six members will be graduated and six graduate students will receive the Master of Arts degree.

* * * *

Daniel N. Shoemaker, of Washington, D. C., who has been engaged for many years as a horticulturist with the U. S. Department of Agriculture, has just made a religious visit to Indiana and Ohio to attend Quarterly Meetings of the General Conference group. While in Richmond he was a welcome visitor at the Central Offices.

* * * *

Friends far and near will read with sincere regret the news of the death of A. Morris Carey of Baltimore. No one could know him without feeling the winsomeness of his personality, the rugged strength of his character and his deep spiritual concern. In the recent passing of Francis A. White and Richard J. White and now of A. Morris Carey, Baltimore Friends and Baltimore Yearly Meeting are indeed bereaved.

* * * *

The report on statistics of membership in meetings belonging to London Yearly Meeting gives the total membership in Great Britain as 19,063, a decrease of two on the figures of last year. The number of births was 118 and of convincements was 297, while the losses by death were 352 and by resignation, etc., were 131. The number of deaths was 68 above the average for the last four years, and it is suggested that the severe winter of 1928-29 might to some extent account for this heavy figure.

* * * *

"Internationalism and the United States," the fourth brochure in the "Handbooks of Citizenship" series written by Rayner W. Kelsey of Haverford College, has just been issued. After a brief inquiry, "Isolation or Nationalism?", the author takes up the subjects of the League of Nations, the World Court, Reparations and War Debts, the Kellogg-Briand Peace Pact and Disarmament. The treatment is comprehensive, and while this and the other handbooks are prepared primarily for students, they are of equal interest and helpfulness to the general reader.

* * * *

Elihu Grant, Professor of Biblical Literature at Haverford College, expects to complete the present exploration expedition at Beth Shemesh, Palestine, about the first of June. Recent finds were a stone cylinder seal of the 2500 B. C. Babylonian era and a food magazine containing over twenty-five jars which dates about 1500 B. C., in which were found lentils, peas, raisins and some unidentified substances. A 1600 B. C. city has been uncovered in which one building is a powerful structure with walls nearly five feet thick. There is a pottery kiln of immense size used probably before 2000 B. C., on the floor of which were found fragments of Early Bronze Age vessels of clay. There were also shallow saucer lamps with seven small spouts pinched in the rim of each. Among recent visitors were several eminent scholars much interested in the developments.

* * * *

Charles G. Carpenter, the Nestor of Richmond Quakerism, observed his ninety-fourth birthday on May 21st. Rather, his Friends observed it for him, many of them calling at the Carpenter home and expressing their felicitations. For many, many years Charles Carpenter has been a prominent figure in the business of Indiana Yearly Meeting and it is a great satisfaction to his many friends that he retains a good degree of health and a keen interest in the progress of events. One little incident in connection with the day will be appreciated by readers. A few days prior to May 21st a story appeared in the local papers announcing the approaching anniversary. It was seen by the enterprising manager of the two leading moving picture houses in Richmond, who forthwith wrote Charles a note of congratulation and extended an invitation to be his guest at the movies. Hence, even at this late date, we may find our venerable Friend "stepping out" a little.

* * * *

David Hinshaw, a Kansas-born Friend, now resident at Westtown, Pennsylvania, contributes a discriminating article, "Friends of the Truth—the Story of the Quakers, with Reference to the President of the United States," to the Spring number of the *Century Quarterly* Magazine. The article is historical, informational and interpretative and is well balanced in treatment. Some of the facts presented will probably be new, even to Friends. Of particular interest is the galaxy of names assembled of well known personages who came of Quaker background. It offers an interesting little study in antithesis, inasmuch as we find Friends and near-Friends listed, from John Dickinson and William Morris of Revolutionary days to Buffalo Bill; from the Quaker painter, Benjamin West to Herb Pennock, the baseball pitcher; from John Woolman to Mark Hanna; from J. Henry Scattergood to A. Mitchell Palmer; from John G. Whittier to Joseph Grundy; and from Lucretia Mott to Smedley Butler! "Such a cosmopolitan list," says the writer, "indicates the infinite variety of Quakerism." In the language of the street, "It sure does!"

NEWS OF OUR MEETINGS

Mothers' Day was very fittingly observed at Fairmount, Indiana, the morning service being largely given over to readings and musical numbers suitable to the occasion. In a short talk, the pastor described the mothers of various heathen lands, and as each character was portrayed, a young woman dressed to represent the mother appeared on the platform, making it very impressive. Considerable interest was aroused when it came to awarding a beautiful basket of flowers to the oldest mother, and one to the youngest mother present. Aunt Sarah Holloway, a well preserved matron of 92 years, who is a regular attender at Sabbath school and meeting, was an easy winner of the basket for the oldest mother. Two contestants appeared for the youngest mother and it took the location of the birthday to settle which should win. The lot fell to Mrs. Ernest Loy, who was under 21. The evening service was given entirely to a group of mothers who gave talks on the various duties and obligations of motherhood, which was very instructive and was a very suitable climax to a day given over to the theme of exalting motherhood.

* * * *

At the last Monthly Meeting, Damascus, Ohio, Friends extended a unanimous call to their pastor and his wife, Homer C. and Clara Phillips, to continue their splendid services for another year. Their faithful work has been much appreciated and the sermons from the pulpit and from their lives make it easier for their

hearers to face the hard problems of life. Sunday morning, May 12, the meeting enjoyed greatly the sermon and songs of Philip Frazier. Friends were very sorry that illness prevented Susie Meek Frazier and the children from being present. An offering for their work in Oklahoma amounted to $42.00.

WITH LONG BEACH FRIENDS

Mother's Day was appropriately observed in the First Friends Church in Long Beach, California. In the morning the message by the pastor, Dr. Ernest W. Bysshe, was on the theme, "The Ideal Mother" as described in Proverbs 31:10-31. In discussing this suitable topic, he stated this was "America's Greatest Need." Telling of the mother love and influence, he asked: "Have you ever tried to measure the influence your mother has had on your life?" "Can you measure the power of her prayers?" Beautiful music was arranged for by the choir director, Mrs. Grace J. Johnson.

In the evening the service was dedicated to the program of "National Music Week," and at the request of the pastor, Mrs. Albert Small, a member of our Music Committee, gave a short address on the "Ministry of Music." Mrs. Small has been president of the Long Beach Woman's Music Club the past two years and stated that this club is composed of between 600 and 700 women of the city. She told of new sections added recently; "The Church Music Section," in which Hymnology, its origin, composers, etc., was studied, also the "Settlement Music Section," in which the girls and women of the Industrial section of the city meet in groups for singing and sociability and, where natural talent is found, funds are provided to help the development of this talent. She stressed the effect of Music from a cultural, physical, mental and spiritual viewpoint. The musical program under the supervision of Mrs. Johnson, with Mr. Charles Ward at the console, was very fitting for the close of this National Music Week program.

The pastor is just now beginning on a Church Loyalty Campaign to begin May 18 and to last through to Pentecost Sunday. This is to be an every member campaign in church attendance and visitation evangelism. A Pentecostal service of consecration and in-gathering will climax a series of evangelistic services.

The women of the congregation recently honored two of their octogenarians, Martha Moorman and Mrs. C. P. Reeck, with a surprise birthday tea at the close of an all-day meeting of the Pastor's Aid and the Women's Missionary Societies. The committee arranging this charming tea hour were Isabel Bewley, Cora Dean, Myrtle Wildman, Bertha Ahrens and Eva Skinner. Other complimented guests were Aunt Mary Hinshaw, Sarah E. Mote and Emma Rich. Anna Bruce and Lida Harvey, wearing the quaint old-fashioned Quaker bonnet and three-cornered shoulder shawl, presided at the tea table, pouring with an heirloom china service that has been in the Paul Gifford family for 100 years.

The honorees responded most graciously. Old time customs and costumes and Friends places of worship were described by Mrs. Moorman in the early days in Richmond, Indiana, where she formerly lived. Mrs. Reeck described her childhood days in England in a community of English Friends, and the tea hour was closed with the singing of Auld Lang Syne. During the business session of the Missionary Society Florence Wiltsee, vice-president, and Alice Mendenhall, secretary, presided. Mrs. Wiltsee substituted for the president, Nelle Hazzard, who was in Detroit as a local delegate to the National Y. W. C. A. Convention.

Anna Bruce and Ella Veeder read original poems of love written in honor of the two oldest guests, and Dr. Bysshe extended greetings and congratulation on the fourscore years of Christian grace attained by Mrs. Moorman and Mrs. Reeck.

INSTITUTE of INTERNATIONAL RELATIONS

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Supplementary Courses on the Resources of the Peace Movement, etc., will be given.

These courses are open only to regularly enrolled members of the Institute. Evening lectures, open to the public, will be given by Parker T. Moon, Frank Tannenbaum, James G. McDonald, Reinhold Niebuhr, Norman Thomas, Frederick J. Libby, on vital peace problems. These will be open to the public without charge.

Is there not some minister, teacher, club leader, young Friend, or other person in your community who if he had the benefit of this training would be a power for peace in your community?

CHARGES

$55.00 per person for those living at the College.

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A PROMISING PROGRAM

The sixth annual Young People's Conference of Western Yearly Meeting will be at Mooresville, Indiana, July 4-6, 1930. The program promises to be a good one. There will be four discussion groups and the general theme will be: "Christian Opportunities in Business," "World Affairs," "Social Relations," "The Church," and "Worship." The leaders and special speakers will include President Dennis of Earlham College, A. Ward Applegate, Ira C. Dawes, Sumner H. Mills, Lois Vaught, W. Bruce Hadley, Clyde O. Watson, Edmund T. Albertson, Marianna Brown, Mary Miars Harold, and Dr. Frederick Kershner, Dean of the College of Religion of Butler University.

DAVID W. DAY, *Chairman.*
ILLA M. HUNT, *Secretary.*

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

When riding along "the Broad Highway" the other evening and passing a farm home, we beheld a sight that is becoming rather uncommon and which carried us back to boyhood days. To the average observer it would probably appeal as merely bucolic and quite prosaic —the sight of a team of work horses which had been released in the field, making their way to the barn. We noted first that it was a fine, well kept span, for, incidentally, we still have a much better eye for good horse flesh than for a swank automobile.

Our thought went back to the days on the old home farm when the writer was a little tike. Father would be plowing or harrowing in the field and along about quitting time in the evening we would trudge out to where he was, if we were not already with him. At the time of which we write our main work team was a big span of mules—one of them being gray. As we write, we recall right here that a vivacious visitor came into our little community from "back East," which was Indiana. When she first beheld our team, she exclaimed, "Why, one of the seven wonders of the world—a gray mule!" We were particularly loyal to that mule and although our parents heartily enjoyed the sally, we were not quite sure that our favorite was not being held up to ridicule. The visitor was Marcia Mitchell, sister of Andrew F. Mitchell. She was the life of any group in which she found herself and she acted as a stimulant to our rather isolated community.

But to return to the field. Father would unhitch the team and hoist me up on the back of the gray mule to ride to the barn, our course first taking us through the apple orchard to the watering trough. How we enjoyed that evening ride! "We," as here used, includes the mule, a la Lindbergh. While I have no commission to speak for my mount, I'm sure he would confirm my expression of enjoyment. He seemed to approve of the boy—moreover, another day's task was done and ahead of him were a good feed and a comfortable stall. He was inclined, however, to be a little forgetful of the partnership relation, notably on one memorable occasion. On the way through the orchard it suddenly appealed to him that he needed to scratch his back. Without giving his diminutive rider any announcement of his intentions, he leaned up against an apple tree and got busy. We yelled lustily, and like the proverbial drowning man, grasped at an overhanging limb. When the mule had fulfilled the object of his impromptu appointment, he rode out from under leaving us dangling and kicking in mid-air until Father came up and eased us to the ground.

Our resentment against our dumb friend was but transitory. Soon after, Father went on a horse-trading spree which covered a period of several months, the initial performance being the trading of our span of mules for a team of horses. We shall never forget the day those mules were driven down the driveway and out through the gate and out of our young life. A gulp was in the boy's throat and a mist before his eyes.

What changes the years bring to boys! Today, at the close of a day's work, dad may take the boy out to an airport to enjoy a flight over the town and country. But the boy has missed something who has not had the companionship of a work-a-day friendly beast, albeit a mule, and who has not enjoyed a ride over freshly turned soil and through a blooming apple orchard on a Spring evening.

MORE BICYCLE MEMORIES

From reactions already received, it is evident that our reminiscences of old-time bicycle days have stirred similar memories in the minds of many. Wm. Dilks of Richmond tells us of an experience he had when learning to master his bike. He was practicing on a slightly sloping runway, at the foot of which were a narrow corn crib, a barn some twenty or thirty feet away and then the spread of a ten-acre tract for a "landing field." On one of his trial trips he lost the pedals as he went sailing down the incline at a rate he estimated to be ninety miles an hour. All he needed to do was to guide his Pegasus out onto the ten-acre field; but no, he couldn't even hit the broadside of a barn and of course crashed head on into the corn crib.

We know just how he felt when his feet left the pedals, leaving him hurling along helplessly in mad career. We have been in several runaways but have never felt more helpless than when on a runaway bicycle.

WHEELS IN OUR HEADS?

Dear Read It or Leave It:

Your bicycle memories remind me you are not alone among those who have wheels in their heads. Did I ride a bicycle? No, a *wheel*, for my first rubber tired conveyance was a fifty-inch Victor Junior for which we traded, with father's assistance, my first and only Indian pony. Central Academy at Plainfield was five miles from home, but with the bicycle I made the round trip in good weather, and sometimes when rain overtook me I arrived with a generous amount of water and sand from coat tail to the collar thereof. And one Sunday, when the wheel was new, I rode it to the conservative Friends Yearly Meeting, eight miles from home. What an adventure! The old wheel was succeeded by another and a higher one which took me to the diagonal corner of our township when I was a pedagogue. Then came a safety and after that another which had a term in college.

How interesting were the bicycle days! A group from our meeting wheeled in the dust, both boys and girls (and the girls wore very long skirts and expanded straw hats as some old photos on file will testify) to attend a Bible school conference some miles from old Bridgeport meeting. Fun? Lots of it. The automobile may be better and faster and more dustless, but the old time bicycle party had as much real fun as any four-wheeled and balloon tired tourists. We thank you for naming bicycles.

ALBERT L. COPELAND.

Paoli, Indiana.

TOO GOOD TO BE GARBLED

In his readable and racy notes covering the recent sessions of Canada Yearly Meeting, our correspondent reproduced from an unknown author a clever quatrain spoken by Agnes L. Tierney. He gave the lines as he caught them and did a very much better job of it than we could have done—and, incidentally, much better, no doubt, than if A. L. T. had

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committed them to writing! (We just must tell this: A few weeks ago we had a letter from a friend saying he had received a card from Agnes Tierney with a few straight lines on it! Her correspondents will understand.) But the quatrain limped a bit, and having at hand the authorized version we give it as follows:

"Our Teddy is a man of peace
He loathes all bloody wars;
His sword within its scabbard sleeps,
But mercy, how it snores!"

GENERAL CONFERENCE OF FRIENDS

The General Conference of the Religious Society of Friends will be held at Cape May, New Jersey, July 7-14, 1930. A hearty welcome will be extended to all Friends able to attend. It is hoped that the occasion may be a get-together of American Friends following up the spirit of Oskaloosa. The program as announced to date includes among the speakers: Frederick J. Libby, Henry T. Hodgkin, Clarence E. Pickett, Paul H. Douglas, Wilbur K. Thomas, Norman Thomas, Joseph B. Matthews, Jesse H. Holmes and S. Archibald Smith. The theme of the Conference will be "Quakerism as a Dynamic Religion for the Present Age." For further information address Friends General Conference, 1515 Cherry Street, Philadelphia, Pennsylvania.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

Nebraska: Central City, Nebraska; June 3; M. Herbert Watson, Central City, Nebraska.

Oregon: Newberg, Oregon; June 10; Edward Mott, 1169 Kirby Street, Portland, Oregon.

California: Whittier, California; June 18; Allen U. Tomlinson, 142 South Friends, Whittier, California.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 169 Concord Street, Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

BIRTHS

STARBUCK—To Charles R. and Esther Doan Starbuck, Wilmington, Ohio, April 10, 1930, a son, Thomas Arthur.

VOTAW—To Roy and Ruth Trueblood Votaw, on the mission field in Cuba, May 12, 1930, a son, John Roy.

DEATHS

ELLIOTT—At his home in Lawrence, Kansas, February 3, 1930, Thomas Elliott, son of Elijah and Theresa Elliott, aged sixty-three years. He was a member of Hesper Monthly Meeting of Friends.

RATCLIFF—At his home in Spiceland, Indiana, April 15, 1930, Edwin B. Ratcliff, son of Elisha B. and Rebecca Baily Ratcliff, in his sixty-first year. By birth a member of the Society of Friends, he always manifested a keen interest in the affairs of the church. Thirty-three years of his life were spent as a teacher in the public schools of Henry County, which position he occupied at the time of his last illness. He is survived by his wife, Adella Huddleston Ratcliff, and one daughter, Anna Roberta.

SPENCER—At her home near High Point, North Carolina, April 27, 1930. Adeliza Coltrane Spencer, wife of Elias E. Spencer and daughter of Branson and Martha Coltrane, aged 74 years. Born in Randolph County, she was married in 1875, having joined Friends in childhood, and was a member of Deep River Friends Meeting at the time of her death. The husband and their ten children survive her. Funeral services were conducted at the Deep River Meetinghouse by Tom A. Sykes and J. Waldo Woody. Interment in the Deep River cemetery.

FOR THOUGHTS THAT STICK

And educate for Law and Peace, send addressed stamped envelope to C. W. Johnson, 128 Orleans St., Springfield, Massachusetts.

VERMONT MAPLE SYRUP

From Mountain View Farm, Starksboro, Vermont. $2.00 per gallon in lots of ten gallons or more. $2.25 in smaller lots. Robert H. Young.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. George H. Hakes, 290 Broadway, New York, N. Y.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

Out of Brotherly Love grew the Provident Mutual

In 1865 a group of Philadelphia Friends met to form a cooperative association in which they could insure their lives and the lives of other Friends throughout the country. This institution became the Provident Mutual Life Insurance Company. While other than Friends are welcome to its benefits, the Company has held closely to the ideals of thrift and good stewardship practised by its founders.

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